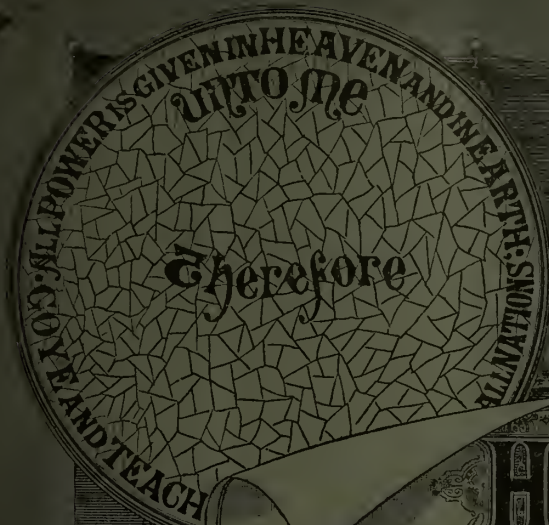


Mr. Geo. Elder

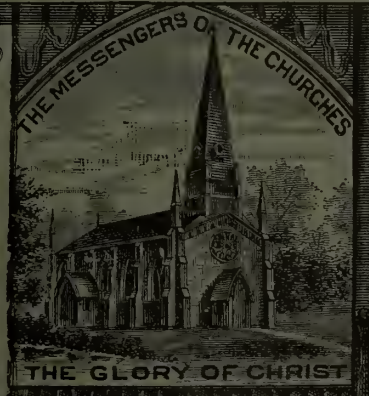


FEBRUARY, 1894.

HERALD OF MISSION NEWS

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1894.

OUR VIEWS OF MISSION WORK.

THE HOLY SPIRIT AND MISSIONS.

Rev. J. S. Thompson, Utica, O.

Andrew Murray says, that "Missions to the heathen are the one object of the mission of the Spirit." We are accustomed to think of this as one of the objects of the mission of the Spirit, but not as the one object of His mission. But the expression is undoubtedly correct, and though He does many other things for us, yet all are for the sake of this one ultimate object, Missions to the heathen.

To the disciples the risen Jesus said, "Ought not the Christ to have suffered these things; and to enter into His glory?" The necessity that the Christ shall enter into His glory is just as imperative as was the necessity that He should suffer. But this glory into which He must enter did not consist alone in His resurrection and ascension to the right hand of glory. Nor does it consist alone in the eternal weight of glory that He shall bear throughout eternity. But as the scenes of His humiliation and suffering were placed upon this earth, so He is to be glorified on this earth. And the glory into which He must enter, consists in the bringing of all things into subjection under Him, that He may be recognized as the Head over all things. It includes the universal evangelization of the world, the bringing of the nations of

the world into subjection to Him. "He shall build the Temple, and bear the glory."

The work of the Spirit, when He would come in power, was to be to glorify Jesus. He suffered "these things" at the hands of His enemies, but He is to be glorified by the lips of His friends, after that they shall be filled with the Spirit. To the disciples He uses this language, "Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you." And again He said, "But when the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness." It is plain that the Spirit was to glorify Jesus by speaking to them, not of Himself, but of Jesus, by testifying of Jesus, but all for the purpose that they might testify of Jesus.

The Holy Spirit glorifies Jesus, not simply by testifying to the disciples of Jesus concerning Him, and by filling them with His power and His influence. The glory of Jesus is to fill the whole world, He is to be exalted in the hearts of men

everywhere, He is everywhere to be recognized as the supreme object of love, affection and adoration. And the Spirit is to glorify Jesus by bringing about this state of affairs in the world. And in order to accomplish this He uses those whom He has filled with His presence and His power, as His instruments, or rather as His living agents, in bearing the testimony of Jesus throughout the whole world. This they can only accomplish through the medium of Missions.

The promise of the Spirit connects His coming in power with Missions to the heathen. In the Scriptures the name heathen was applied to all except those who were Israelites. We now think of it as applying to those nations where there is no knowledge or worship of the true God. But Webster so defines it as to include in it all irreligious and unthinking persons. And so when it is said that Missions to the heathen are the one object of the Mission of the Spirit, there are included in that all irreligious, unthinking, and unconverted persons.

The prayer of the 67th Psalm connects the coming of the Spirit with Missions to the heathen. "God be merciful to us and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations." But the word there translated nations is the same as is so often translated heathen. The blessing there sought is evidently the presence and power of the Spirit among them. The object is that the heathen may know the way of God, or in other words, it is that they may successfully missionate among the heathen. But an inspired prayer is paramount to a divine promise, and such a prayer offered, and for such a

purpose, is equivalent to a promise that when the Spirit is sought for this purpose His power will be bestowed.

The great promise of the outpouring of the Spirit, as this is recorded by the Prophet Joel, evidently contemplates Missions to the heathen as a result of that outpouring. "And it shall come to pass afterwards that I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." And to this there is attached the promise that "Whosoever shall call upon the name of the Lord shall be saved." It is evident that they who would receive the Spirit in power would witness to Him through whose name alone there is salvation, and the promise is that all who receive that witness and call upon that name shall receive salvation. There also follows a promise that the captivity of Judah and Jerusalem shall be turned. A message is sent to the nations to be gathered together, and all closes with promise of wonderful blessing upon the Church of God, and the scattering of all her enemies before her. Thus it is evident that the promise there given contemplates Missions to the unconverted as the results which would follow its fulfillment.

But the promises uttered by the lips of our Saviour much more clearly connect the coming of the Spirit in power with Missions to the heathen. In the 14th, 15th and 16th chapters of John there are at least five very explicit promises of the coming of the Spirit to the disciples. In the 17th chapter there is the prayer offered by Jesus for the disciples, in which He prays for three things to be wrought in them, which will evidently be the fruits of

the coming of the Spirit; namely, their preservation, their sanctification, and their unification. And He adds this as the reason why He seeks these things for them, "That the world may know that Thou hast sent Me," and again He says, "That the world may believe that Thou hast sent Me." Evidently the purpose for which the Spirit was to be given to them, evidently the reason why He prayed that they might enjoy these fruits of the Spirit's coming, was that, through the witness that they should bear to Jesus, He might be glorified by the world knowing and believing that He had come from the Father as the Redeemer of the world. The grand object for which He would be given to them would be Missions to the unconverted.

Again in answer to the question put to Jesus by the disciples after His resurrection, "Wilt Thou at this time restore the kingdom to Israel?" He gives this answer: "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth." This is the clearest and most definite statement of all, reiterating the promise of the Spirit; setting forth the effect upon themselves—they should receive power; proclaiming the results that were to follow this—they should be witnesses for Him; setting forth the extent to which their witness was to be delivered—not alone at home, but even unto the uttermost parts of the earth. Evidently Missions to the heathen, the witness of Jesus carried unto the ends of the earth, was to be the result of the coming of the Spirit in power upon

them. The great commission which they had received was, "Go ye into all the world, and preach the gospel unto every creature," and the promise that they now receive is that by the coming of the Spirit upon them they will receive the needed qualifications for this work, and that then they will fulfill the commission. Do not these references fully sustain our proposition, that the promise of the Spirit connects His coming in power with Missions to the heathen?

But observe again that *Missions to the heathen were the actual results of the coming of the Spirit in power*. We find that the lips of the disciples, which had been closed until the day of Pentecost, are at once opened—they enter at once upon the work of witnessing for Jesus. The whole impulse of their lives is now to tell others of Jesus, and they tell the story with such wonderful effects that on that one day there are three thousand converted, and who receive baptism. Three thousand of the irreligious, unthinking, unconverted receive that testimony on one day, the first fruits of the mission of the Spirit, the seals of the ministry of those disciples. And the work does not end with one day, it was not a mere impulse under the excitement of the moment but passing off as soon as the day closes, but it was a continuous effort, bearing daily fruits, for there were added unto the Church daily of such as were being saved. Daily they witnessed for Jesus, daily Jesus was glorified by the leading in of fresh trophies of victory. The most obvious fruits of the outpouring of the Spirit on that memorable day was not the joy of the disciples, nor the comfort that was ministered to them, nor the knowledge of divine things that was imparted to them, nor

the miraculous gifts with which they were endowed, but the multitudes who were converted under their witnessing for Jesus. And if we judge of what was the grand object of the coming of the Spirit in power by what were the most obvious results, we must conclude that it was Missions to the heathen. And though the Word was preached on that day and the days that followed only at Jerusalem, perhaps, yet it was actually preached to the heathen, as is evident from the account of those who were there and heard it.

But the glorifying of Jesus, which was the great purpose of the coming of the Spirit, contemplated the preaching of Christ, not alone at Jerusalem, but to the uttermost parts of the earth. And it was not enough that He be preached to those heathen assembled in Jerusalem. The seed must be scattered through the whole world, the living messengers must themselves go even unto the uttermost parts of the earth. It was not concentration, but diffusion that was needed. Naturally the disciples clave to one another. But this is not long permitted. What they do not do willingly, the Spirit compels them to do under the lash of persecution. Hence we find, in Acts viii: 1, that "There was a great persecution against the Church that was at Jerusalem, so that they were scattered abroad throughout all the regions of Judea and Samaria, except the Apostles." Here is divine interposition to widen the Mission work of the witnesses for Jesus. The martyrdom of Stephen about this time served to increase the fires of persecution, so that we find the record in Acts xi: 19, "Now they that were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and

Antioch," but it is added, "Preaching the word to none but unto the Jews only." God has thus compelled a wider diffusion, though the spirit of exclusiveness is still present.

But even during this period of exclusiveness there is discoverable the first movements of the Spirit towards a wider diffusion of the witness for Jesus, in His impelling force upon the individual mind. We have Philip preaching Christ at Samaria, and with marked success. But we have him also sent by the Spirit into the wilderness, told by the Spirit to join himself to the chariot of the Ethiopian eunuch, to whom he preaches Christ, and who accepts the testimony and receives baptism at the hands of Philip. We have the record of the preparation of Peter by the Spirit to go on a mission to the Gentiles, we have him preaching Christ to Cornelius and other Romans, who receive the Gospel and are baptized. And we have men of Cyprus and Cyrene preaching Christ to the Greeks at Antioch. Thus we have the Spirit leading *men* to open new paths where the *Church* had not thought of entering. The Spirit must have a wider field for His operations in the work of glorifying Jesus, hence these first movements towards a girdling of the whole world with the testimony of the witnesses for Jesus.

But the work of the Spirit in glorifying Jesus throughout the whole world by the testimony of the witnesses cannot be accomplished by simply occasional individual effort. It can only be accomplished by continuous, organized effort. Hence in the 15th chapter of the Acts we find the record of a new era in the work of the Church. "Now there were in the church that was at Antioch certain prophets and

teachers. * * * As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they laid their hands on them, and sent them away. And they, being sent forth by the Holy Ghost, departed." This marks the embarking of the Church, as an organization, in the great work of missionating among the heathen. The second of the Acts gives the record of the enduement of the Church for her great work, the intervening chapters give the record of her work, first at Jerusalem, afterwards, under the lash of persecution, in a wider region, but to the Jews only, except an occasional individual effort to carry the witness to the Gentiles. But this marks the period when Foreign Mission work becomes a part of the organized effort of the Church. It is no longer occasional individual effort, but continuous organized effort. From this point forward the book of Acts is taken up almost entirely with an account of the Foreign Mission work of the Church. From this forward we hear very little about Jerusalem and Judea, but we hear much about the uttermost parts of the earth. The Church's organization now includes a Foreign Mission.

From the day of the coming of the Spirit in power there has been an ever-widening circle, until by this final act the whole world is included in the field that is to be occupied. Before His coming the disciples shut the testimony up among themselves, but as soon as His power alights upon them they fill Jerusalem with the testimony. Soon the circle widens, until all Judea and Samaria are included in it. Soon again it reaches out, and Phenice, Cyprus and An-

tioch are included in it, with an occasional ray of light shot out to the Gentiles beyond. And finally that circle enlarges until the uttermost parts of the earth are included in it. And all this evidently under the immediate guidance of the Spirit of God.

And these missionaries thus sent out are not only chosen by the Spirit, and dependent upon Him for their success, but they are controlled in their very movements by Him. Philip was not more evidently controlled by the Spirit in his mission to the Ethiopian eunuch, or Peter in his mission to Cornelius, than was Paul and his fellow-laborers in their future missions. Take only one instance. They had their plans marked out for that second missionary journey. But they were forbidden of the Holy Ghost to preach the Word in Asia. They assayed to go into Bithynia, but the Spirit suffered them not. But that very night Paul had the vision of the man of Macedonia standing, and with outstretched hand, and pleading voice, saying, "Come over and help us." And they knew at once that the Spirit was opening the door for them in Europe, and was directing them to occupy that field. Thus the Spirit controlled all the movements of those missionaries, and so controlled the Mission work of the Church. Paul's desire to preach the Gospel to the regions beyond was but the stirrings of the Spirit within him leading him to seek still more enlarged fields of operations. Thus we see that the effects of the coming of the Spirit in power was ever enlarging missionary efforts under His immediate guidance and control.

But observe again, that *the laws governing the kingdom do not change*. They are the same to-day that they were in the

days of the early Church. And three laws relating to Mission work of the Church are plainly discoverable from what has been written.

First—Missions to the heathen are the one object of the mission of the Spirit to the Church to-day. His work is still to glorify Jesus. This He does by the witness that He will bear to Jesus through those whom He fills with His presence and power. If the Spirit rests upon the Church in power to-day, it is to the end that she may be qualified to tell the story of Jesus and His love. If He rests upon the individual, it is to the end that he may be qualified to be a witness for Jesus. We still pray that God will revive us, not alone that His people may rejoice in Him, but also that the earth may know His way, and the heathen His saving health. His work in preserving, sanctifying, and unifying the Church is, that the world may believe that the Father hath sent Him. And we must also bear in mind that it is not alone to the heathen as individuals that the witness of Jesus is to be taken under the power of the Spirit, but that it is to the heathen nations as well, whether it be to the infidel governments of professedly Christian nations or to the heathen governments of professedly pagan nations.

Second—The coming of the Spirit in power will be followed by Missions to the heathen. It was no more certain that His coming on Pentecost must be followed by Missions to all the rest of the world, than it is that if His power were to be received to-day it would be followed by a period of great missionary zeal and activity. It is well recognized that Mission work is always the result of a true revival of religion in the Church, and a true revival of religion

in the Church is the work of the Holy Spirit. The same Spirit that works a revival of religion in the Church will impel the Church to an enlarged effort in the field of Missions. The Holy Spirit, quickening the individual heart, awakens a new devotion to the Master, which finds expression in an effort to glorify Him, by seeking to bring lost souls to Him, by seeking to establish His kingdom on earth. The soul that is truly stirred and warmed by the Spirit's power wants to glorify Jesus *here and now*, but it also wants to glorify Jesus *now and everywhere*. Every manifestation of His power will be followed by an awakening of missionary zeal and activity.

Third—Missions are in their inception and progress under the control and guidance of the Spirit. The selection of the field, the choosing of the men, especially their endowments for the work, and their sending out, are all under the guidance and control of the Spirit. Doubtless there have been men chosen and sent out who were not sent out by the Spirit, but that does not contradict the fact that all true Mission work is under His guidance. The evidence of this was plain in the case of the choosing and sending out of the early missionaries. It is equally true, and often equally manifest in later days. No one at all familiar with the origin and workings of our own Foreign Mission can for one moment doubt that the Spirit has been the controlling force in that Mission. A more recent, and not less manifest, evidence of His presence and control is seen in the history of the inauguration and working of our own Indian Mission. The same law holds to-day, that the Spirit is the controlling power in all Mission work. "The origin, the

progress, the success of Missions are all His. It is He who wakens in the hearts of believers the jealousy for the honor of their Lord, the compassion to the souls of the perishing, the faith in the promise, the willing obedience to His commands, in which the Mission takes its rise. It is He who draws together to united effort, who calls forth the suitable men to go forth, who opens the doors, and prepares the hearts of the heathen to desire to receive the Word. And it is He who at length gives the increase, and even where Satan's seat is, establishes the cross, and gathers around it the redeemed of the Lord."

A few thoughts in closing.

1. The Holy Spirit led the early disciples in the work of Missions as they waited on God in service and separation. This was true both at Jerusalem and at Antioch. It was after ten days of waiting and praying in separation that the Spirit came upon them in power at Jerusalem as the cloven tongues of fire. It was as they ministered and fasted at Antioch that they received the call to enlarge their work. The ministering was active service in Antioch, the fasting was their expression of their sense of imperfection, and the strong desire that they had that they might be more filled with the Spirit, that God would enlarge their own hearts. And, again, it was after they had fasted and prayed that they sent them away, and they, thus sent forth, went forth by the Holy Spirit's sending. There was waiting upon God in separation from the world, there was activity in service in ministering, there was searching of heart, and earnest prayer for the blessing—amidst such scenes as these Foreign Missions, as an organized effort of the Church, were born. And it will be thus that the

Spirit will still lead the Church in this work. A dilatory, a worldly Church will never be used of the Spirit as a missionary church. But a church active in service, and living apart from the likeness of the world, He will use. These two things are sadly needed in the Church to-day. We are not diligent ministering unto God in our Antioch to-day. How much there is in the Church that calls for fasting and humiliation! Are not the prayers largely lacking that will lead the Church in this great work? The conditions on which the Church may be led in a great missionary campaign are not different from what they were in the days of the Apostles. It will be as we wait upon God in service and separation that the cloven tongue like as of fire will rest upon us; it will be as we minister, and fast, and pray that the Spirit will lead forth in a great missionary crusade.

2. In order that we may be filled with the power of the Spirit we must be willing to be used in the cause of Missions. If Missions to the heathen are the one object of the coming of the Spirit in power, we cannot expect to be filled with that power unless we are willing to be used in the cause of Missions. This Holy Spirit is the Spirit of Jesus. The Apostle says: "Let this mind, this spirit, be in you which was also in Christ Jesus." And again he says: "If any man have not the Spirit of Christ he is none of His." But the Spirit of the Saviour was that of self-sacrifice for the salvation of the world. "Though He were rich yet for our sakes He became poor, that we, through His poverty, might be made rich." The Spirit of Christ filling us must produce in us that very same spirit that was in Jesus—self-sacrifice for the salva-

tion of others. Unless we are willing to be used for the cause of Missions in one way or another, we need not expect to be filled with the power of the Spirit. When we are willing to be used by Christ in whatever way He may desire to use us we need not fear but that we will be filled with the power of the Spirit. What we want is not the power that we may use it, but that the power may have us that it may use us.

3. God fills men that they may use that which they have received in blessing others. This is His uniform method of dealing. The talent used grows, the talent unused is taken away. The Apostle prays for the Corinthians that they may be comforted of God, that they may be able to comfort others. The earth that yieldeth herbs meet for them by whom it is dressed receiveth blessing of God, but that which yields briars and thorns is nigh unto cursing, whose end is to be burned. God gives that we may communicate. He fills with the power of His Spirit that we

may glorify Christ by communicating to others.

4. A great missionary awakening must begin in the hearts of the individual members of the Church. It is in the last analysis a merely personal matter between the individual soul and the Holy Spirit, a personal Spirit dwelling in the individual heart. Every one who prays for Missions, and who longs for more of a missionary spirit in the Church, ought first to pray for more of the power of the indwelling Spirit in his own life, and that in the heart of every personal believer the Holy Spirit, in the power of His indwelling presence, may have full sway. "The Holy Spirit is the Church's power for all her work and her Missions, and that power will only act mightily as the number increases of individual believers who give themselves to be possessed, to be led, to be used of the Spirit of Christ."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

SUADIA.—Through the kindness of Miss Meta Cunningham, we are able to present our readers with the accompanying picture of the boys in the Suadia school, taken last year by Dr. Harris, of Tripoli. Miss Cunningham writes as one greatly encouraged in the work. In a letter dated December 22, 1893, she says: "There has been opposition, but it has been brought to nought. I am glad to be able to tell you that most of our Fellaheen boys have come back again, and the Governor has so far

taken no notice whatever of their return. In this we can see a direct answer to prayer, and also in the way the work has been allowed to go on. We have every reason to be encouraged, as well as the friends in America who, I am sure, remembered us at the Throne of Grace. The services of Mr. Dodds have been invaluable. In the construction of the House and looking after things generally, he has spared no pains to push on the work. Dr. Moore, too, while he cannot do any visiting till he has acquired the language, gives me great assistance in the medical department. I



am very glad to turn over all surgical cases to him." The alterations in the Lower House are nearly complete, and the friends of the Mission are reminded that their contributions for this purpose should be forwarded to the Treasurer at once.

NEW HEBRIDES.—The following paragraph is taken from the *Presbyterian Record* of Canada: In a letter, dated Sept. 8, 1893, Rev. J. W. Mackenzie writes to Mr. Morrison of Halifax, N. S. He says: "The work at Mele continues to prosper and quite a number have now joined us." This is the island off Efate, that so long held out against the Gospel, and which for twenty years was a burden of the prayers of the good missionary and his wife. A few months ago their prayers were answered, while they were away in Australia on furlough, and their joy when they returned and found the state of matters, was as the joy of harvest. Poor Mrs. Mackenzie was not permitted long to enjoy the ingathering, but it has gone on. Mr. Mackenzie writes, "I am still very lonely, but am expecting my eldest daughter to come and stay with me. She will not only be company for me, but assist me in the

work." Miss Mackenzie is a young woman, about twenty-one years of age. She has studied in Australia and is by profession a trained nurse, but is in the meantime giving up all the advantages of life in Sydney to share with her father the loneliness and work in Efate. Noble girl! Worthy daughter of worthy parentage.

MISSIONARY WORK OF THE REFORMED CHURCH IN AMERICA.—At a Missionary Conference held in Newark, N. J., November 14 and 15, 1893, Rev. Dr. Cobb, Corresponding Secretary of the Foreign Mission Board, delivered an address from which we make the following extracts: Missionary interest in the Reformed Church is much older than a century. Two hundred and seventy-five years ago last Monday, the Synod of Dort met, November 13, 1618. On May 27th of the following year (as I am informed by a paper put into my

hands by a member of this Conference) that Synod, just before adjourning, adopted a memorial to the States General (or Congress) of the United Netherlands, petitioning them that, as God had opened to them a way to several far distant lands, they would take suitable measures for the propagation of the Gospel in these East Indian possessions. We are celebrating, thus, in a sort, the 275th anniversary of Foreign Missions in the Reformed Church.

But of the century. What wonderful progress has attended the cause of Missions, in the opening of the world and the growth of missionary effort, especially in the last half of it. We heard something of that in the address of welcome. Let me add a few illustrations. In 1842 there were 27 missionary societies with an income of about \$3,000,000; in 1892, 280 societies, with an income of nearly \$15,000,000; while their missionaries (men and women) number 9,000, with 44,500 native helpers of all sorts. One hundred thousand communicants, from Mission fields, were received last year into the fellowship of the Church of Christ, enough, if they could be gathered together, to fill a large church holding a thousand people, twice over on every Sabbath but two during the year. And what a spectacle that would be!

I do not think the Church realizes how large the fields are which we occupy. Take India, for example. The Arcot districts, north and south, are about equal in size to the State of New Hampshire or Vermont. Now scatter eight families at different points in New Hampshire, multiply the population by five, all heathen, and how soon would you expect those millions to be brought to Christ? And would you not expect that, as the work went on, those workers would find new points important

to be occupied, and new demands constantly made upon them for new and multiplied labors? So it is there. Thirty years ago, nearly, the Mission determined to station one of their number at Gudiyatam, a town, with its surrounding villages, of more than 20,000 people. No man has gone there yet, because there has neither been the man to spare nor the money to build a home for him to live in. Yet who can tell what a revenue of souls might have been gathered for the Saviour had that resolve been put in execution thirty years ago? And there are at least four such places in that field that ought to be so occupied to-day.

The like is true of two large towns in China, in the Amoy region, and the field similarly widens before us in Japan. We cannot, we ought not to, expect it to be otherwise.

Consider how great the work is, and the results of blessings with which the Lord has attended it. We have to-day 68 missionaries (men and women), 392 native helpers of all sorts, pastors, preachers, teachers, Bible women, etc.; 55 churches with nearly 6,000 members; 15 boarding schools with 726 pupils; 4 theological schools and classes with 58 students, and 154 day schools with 4,315 scholars. At 15 stations and 202 out-stations this work is planted and has taken root. Surely this is no mean work, and calls for no mean provision.

MISSIONARY STATISTICS.—The *Church at Home and Abroad* gives the following statistics of evangelistic, educational and medical work in all Syria and Palestine by all Missions of the American, English, Scotch, Irish and German societies, for the year 1892:

Foreign laborers, men, 95; women, 142; total of foreign missionaries, 237; total of native preachers and teachers, 657; organized churches, 45; total of preaching places, 147; average congregations, 8,604; total of communicants, 3,974; total of Protestants, 8,593; number of schools, 328; total of pupils, 18,337; medical missions, 20; missionary physicians, 22; nurses, 36; indoor patients treated, 2,792; outdoor patients in clinics, 138,654.

The following statistics of Protestant missionary work in the entire Turkish Empire, including Egypt, are taken from the same Journal:

Foreign missionaries, men, 191; women, 294; total of foreign laborers, 485; native laborers, 1,817; organized churches, 202; communicants, 21,312; total of Protestants, 84,000; American colleges, 6; seminaries for girls, 31; total of Mission schools, 892; boys in the same, 23,027; girls, 20,000; total of pupils in all Mission schools, 43,027; languages in which the Bible is translated, 11; copies of the Scriptures annually sold in the Turkish Empire, 60,000; separate works, religious and educational, issued in various languages from Mission presses, 1,500.

AFRICA.—The West Coast of Africa has earned itself an evil reputation in point of health. It is estimated that out of a hundred missionaries, thirty-one have died after an average service of two years, while forty have been forced to return to Europe after about five years of labor. Changes so frequent diminish or mar results—experience is not gathered, work at a station is sometimes wholly suspended, the thread is broken for a fresh start, all has to be done over again. The lesson to be learned

seems to be that of concentration. To place less than five men, at a time, in any one locality, is to run the serious risk of having the work interrupted and gathered results scattered after five years. Of course such a policy requires ample resources and large perseverance; yet facts seem to require nothing less. The Basel Mission on the Gold Coast is a case in point. It began work there in 1828; and after ten years not a missionary was left in the country—those who died not had to return to Europe. The Mission was resumed in 1843, on lines suggested by the bitter experience of the past; and there has been steady increase and consolidation. It took twenty years to gather 500 around the Lord's Table; but thereafter there has been a regular addition of about 300 yearly, until the members now number nearly 7,000. There has been great expansion, not so much through multiplying stations or augmenting the European staff beyond a certain number, as by training and using native pastors and helpers. The wisdom of this policy is seen in the steady, solid growth of this Mission's work.—*Missionary Record*.

AT HOME.

SEATTLE, WASH.—Our work is progressing favorably. We held our first Communion Service in the church December 31, 1893, though we have occupied the Sabbath-school room since Thanksgiving. The brethren were here from Kent. In all thirty-five sat down at the Lord's Table. Three were received by profession, one by renewal of profession, three by certificate, and two by invitation. Three were detained in Kent on account of sickness in the family, and five were too far away to be

able to come. There were two baptisms. Brother Armour assisted, and although feeble in health, did admirable work. It was a most enjoyable season and all felt that it was good to be there. God has blessed us wonderfully for these times. All our members who can work are employed; none have come to want, while many about us are suffering for want of means and employment.

P. J. McDONALD.

PARNASSUS, PA.—Our Parnassus L. M. S., which numbers 17 members, held 12 regular and one special meeting during the past year. Our habit has been to meet at our homes, which we find creates more sociability among us, with the devotional exercises conducted by members in turn; the discussion of a text, and the reading of a sketch from paper or magazine on Mission work; our meetings are very interesting and profitable.

The average attendance has been 11, and average collection \$4.60 each day. During the year we raised \$129.65.

We assisted the Indian Mission, Adana Building Fund and Church erection, both at Seattle and Denver, and also Moses Grenburg.

We feel we have been working for the King and He has blessed our efforts and spared the lives of our members, for which we thank Him.

We look forward to the coming year with brighter anticipations, having now in Rev. J. S. Duncan, a settled Pastor and a warm friend.

MRS. J. H. CAMPBELL,

President.

MRS. J. RENWICK COPELAND,

Secretary.

N. Y. C. INDIAN ASSOCIATION.—Since many of your readers are interested in the work of Indian Missions, I am sure they will be gratified to learn that the New York City Indian Association, at the beginning of its twelfth year, is still thoroughly in earnest in its efforts to civilize and Christianize the Red Man, as the following resolutions, passed at its last meeting, will indicate:

Resolved, 1st.—That this Association heartily indorses the resolutions passed by the Women's National Indian Association at the annual convention in December last, and would especially emphasize the importance of those resolutions bearing upon the increase of appropriation by Congress for the education of all Indian children of school age, increased appropriation for field matrons who, the experience of the last three years proves, have been most useful in preparing Indian women for the home duties of civilized life; of the one urging that "the personal fitness of agents, and their adaptability to the peculiar duty of caring for their wards, be regarded by the appointing power as of the utmost importance, and that Government take no backward steps in the application of Civil Service rules to the appointment of Indian employes, also that the classified service be extended to include agents, special agents and inspectors."

Resolved, 2d.—The New York Indian Association regards the success of the experiments of the last six years in Indian education and civilization as clearly indicating the Indian's capacity for intelligent citizenship, and that the practical disposal of the Indian problem would be a matter of a few years only, were it not that with each incoming Administration there occurs

an almost entire change in the *personnel* of the prominent officials in the Indian service, which change necessarily impedes the approach of the time when the native American shall become a self-supporting, useful part of the body politic.

Resolved, 3d.—That “to get the Indian out of politics,” all friends of the Indian, whether in Associations or as individuals, must unitedly and persistently appeal to the people through the press, secular and religious, and through the spoken word, until a public sentiment is created in favor of the application of Civil Service rules, so strong and general, as to induce the nation’s representatives to accede with alacrity to the demand of their constituents.

Resolved, 4th.—That the New York City

Indian Association, being now, as heretofore, interested in the various departments of the Women’s National Association, would especially recommend to its members an increase of effort in the work of the Missionary Department, so as to hasten the time when Missions shall be established in the thirty tribes yet unreached by Gospel influences.

Resolved, 5th.—That as the Women’s National Association can only work effectively as it is supplied with funds contributed by the different auxiliaries, the New York City auxiliary, for the year 1894, shall increase its contributions to the general fund in order that the work of the National Association may not only be continued, but greatly enlarged. A. T. G.

MONOGRAPHS.

TURKEY’S TREATY OBLIGATIONS.

It is a notorious fact that modern Turkey has not been able to fight her own battles alone. Powers have stepped in to her assistance, claiming therefor a large voice in concluding the treaties of peace. The Ottoman Empire is thus bound by solemn covenant to allow all its Christian subjects freedom of religious faith and worship. Formerly, by Moslem law, death was the penalty for apostacy from Mohammedanism, and in August, 1843, a young Armenian was beheaded at Constantinople for apostacy. By the Treaty of Paris, in 1856, Turkey granted religious liberty alike to Mohammedan and Christian subjects. We give brief extracts of the most important documents conferring these rights.

THE GENERAL RIGHT OF MISSIONARIES.

From Art. 82 of French Capitulations, 1740.

“The Bishops and members of the religious orders under the French Emperor who are in my Empire shall be protected so long as they keep within the limits of their calling, and no one shall prevent them from exercising their rights according to their custom, in the churches which are in their hands. * * * ”

From Art. 18, British Capitulations, 1809.

“That all capitulations and privileges granted to the Venetian, French, and other princes who are in amity with the Sublime Porte, having been in like manner through favor granted to the English by virtue of our special command. * * * ”

From Art. 62, Treaty of Berlin, 1878.

"The freedom and outward exercise of all forms of worship are assured to all, and no hindrance shall be offered either to the hierarchical organization of the various communions, or their relations to their spiritual chiefs.

"The right of official protection by the diplomatic and consular agents of the powers is recognized * * * as regards * * * their religious, charitable, and other establishments in the holy places and elsewhere."

THE RIGHT TO ESTABLISH SCHOOLS.

From the Hattı Humayoun, Treaty of Paris, 1856.

"Moreover, each community is authorized (*Turkish mezun*) to establish its own schools of science, art, and of industry, only the method of instruction. * * *

From Ottoman Government Decree, 1864.

"Since to the convents named in Art. 2 (*i.e.*, of all religious orders in Turkey) there are or may be attached, either in whole or in part, seminaries and establishments or works of benevolence, such as hospitals, dispensaries for the care of needy and indigent sick, orphanages, free boarding and day schools for the instruction of poor children and hospices. * * *

THE RIGHT TO CIRCULATE BOOKS.

From the Official Collection of Laws, 1876.

"Although it was formerly ordered that books published in the Empire, or imported from abroad, should be examined by Custom House officials, and those deemed injurious seized, yet, since the treatment like those published abroad, of books published within the Empire, and transported

from one place to another in Turkey, has been found to hinder the desired development of the art of printing, and since no books can be published in the Empire without first obtaining a permit for the same, after examination of their contents, the fact that books have been published by permission will be regarded as sufficient, only books imported from abroad being examined at the Custom House."—*The Star in the East.*

THE CLAIMS OF MISSIONS UPON THE YOUNG.

As young people we owe it to Christ to interest ourselves in the spread of His Gospel.

As a nugget of gold loses no value when beaten into a thin foil which covers a large area, so the commission, "Go ye into all the world and preach the Gospel," given at first to a few men, has lost none of its force in being applied to every man, woman and child in Christendom. It is as binding upon us as upon the disciples of the first century, and upon the consciences of the young as upon the old.

We young people must not be remiss, and will not be if we appreciate the fact of our redemption by the blood of Christ. When in our love and gratitude, moved by the contemplation of His sufferings, we ask, "Lord, what wilt Thou have me to do?" and He answers, "Go tell the story of My love to others," how can we keep silent? To a nobleman who had rendered a kindly service on the road to an old farmer, he said, "How shall I ever thank you for this great kindness?" and the reply was, "When you see another man needing help as you needed mine, help him, and that will be thanking me." So

when we look on Christ upon the Cross, and are lost in wonder and praise, we ask, "What shall I render unto Thee for all Thy benefits?" Christ points to the heathen world and says "They are needing the Lord of life as much as you did, help them, and that will be thanking Me."

We owe it to ourselves as young people to help spread the Gospel and redeem the world. There is no work comparable to this in honor, dignity, and the reward it brings to the soul. The Lord Jesus left heaven to devote to this work the glory of His young manhood. The question on our lips is not "Must we aid in it?" but, "May we?" not "How little can we get along with?" but, "How much can we possibly do?" We rejoice with St. Paul that "we were allowed of God to be put in trust with the Gospel."

We owe it to the Church to press with vigor her missionary enterprises.

Is it not a reproach upon the Christian Church that for 1900 years she has had in trust the Gospel of the Lord Jesus Christ, and that through all these years the duty has rested upon her to preach it to every creature, and that the work is not yet half done? Heathenism has been called the scandal of Christianity. It exists because the Church has been numb with the cold of indifference and steeped in selfishness. We are not too young to bestir ourselves to help roll away this reproach.

We owe it to the heathen to acquaint them with the way of salvation. The Gospel which we hold in trust we hold in trust for them. It is sad, indeed, that one should know the truth of God and not profit by it. But to have accepted the truth for himself, and have it in trust for his neighbor, who has never heard it, and

not to deliver it in any way possible, is to stain the holder's hand with his neighbor's blood. How humiliating, too, is it to have the heathen, hearing for the first time the good tidings of salvation, ask of our missionaries, "Can this be true? How long have you known it? Why have you so long delayed your coming, and allowed generation after generation to perish?"—(Rev.) A. Vennema, *Port Jervis, N. Y.*

GREAT IS DIANA OF THE EPHESIANS.

We clip from the columns of the *Belfast Witness* the following story, related not long ago at a missionary meeting by Rev. Joseph A. Elliott, of Faizubad, India: Some time ago I was preaching in Ajudhya at the time when 300,000 people from all parts of India come to bathe in its river at the great *mela*. We had been preaching under the shadow of a magnificent temple for nearly two hours. At last a great big Brahmin, deputed by one of these temples to go and scatter our congregations, wherever they were, came upon the scene. He was about the most eloquent Hindu I had ever heard. He used to go about preaching against us, and you might know that a man with a mouth such as he had could say something. This man came and stood close by where we were and harangued the crowd, and little by little the people left us to listen to him, with the exception of a couple of men and an old woman, and a ruminating old nanny-goat. All our congregation had left us and joined him. Mr. Solomon came up and said to me, "Elliott, go on, save our reputation. Look how this Hindu has taken our congregation away." There was a good brother in front of me, and I said, "Let's

have a try." I began, "Great is Diana of the Ephesians, Great is Diana of the Ephesians," and I hammered and hammered on that phrase for a minute or two. At last the crowd that were listening to the Hindu began to say, "What is Diana and what are Ephesians?" I continued, "Great is Diana of the Ephesians." At last they thought that something was wrong with me, and they began to come and see what this great Diana of the Ephesians was. At last I got an audience, and I still went on. They asked "What are you calling out 'Diana' for?" And I still said, "Great is Diana of the Ephesians." So at last, little by little, the crowd all came back again, and there was this great fat Brahmin, his big mouth open with disappointment and rage. But I got the crowd and meant to hold them. Then I told them about the wonderful image falling down from heaven, and all that Paul said. I said, "Come along with me. It is nearly as wonderful a story as the history of this place. Yonder is the tomb of Ram. There is a little platform of mud, and on it a little bit of a temple, because the Mohammedans threw the big temple down and built up a Mohammedan mosque there. There is the stone in front of it, and there are the two little baby footmarks and the priests say those are Ram's footmarks when he came down from heaven. But," I said, "these are not Ram's footmarks. He never came down from heaven; he came not as a god, he came as a man." I went on and on, and had a rattling good time of it. The sun went down, but still I went on. I said to them, "You want evidence that Jesus Christ can save," and just in the way I have told you to-day, only I pulled it out a little bit

more. I told them the history of my conversion from beginning to end. I had no sooner done than Solomon, who was naturally a quiet man, sprang forward. I never saw that man so excited before. He was in a state of white heat, and he stood up and said, "Yes, Jesus Christ saved me." I said, "Go it, Solomon, tell your story." And there they were, and Solomon told them the story of his conversion. When that was done there was a sudden pause and a Brahmin—would you believe it?—a bareheaded Brahmin—the highest caste in India—came forward, and, rolling down his cloth, took out a threepenny bit, which would have been more than five shillings to some of you, and put it down at our feet. He put his head down at my feet and said, "You are worthy to be worshipped," and he did the same to Solomon. I said, "Here is a Brahmin you could not touch, and actually he has put his head right down at our feet." It was a moment of triumph and conquest.

A HINDU HERMIT.

The same day, in the afternoon, we visited the holiest man in Benares, perhaps in India. He is an old man, who has spent a long life in abstraction from the world; and his reputation has gradually grown until it is literally world-wide, for he lately received an invitation from America to attend the World's Fair at Chicago as a representative of Hinduism. I am glad to say that he had the good sense to refuse. He lives in a garden provided by a devout Rajah, and sleeps in a small kiosk. A fine marble statue of himself is a conspicuous object; but this has been erected by the Rajah against the express, and I believe sincere, wish of the old man, who I am

assured is genuinely ashamed that his visitors should find it there. For he is, in his way, and according to his light, a good man. He has refused immense sums of money offered him by wealthy devotees and lives a life of extreme simplicity. It is part of his creed to be entirely unclothed, but he wraps a small cloth round his loins when visitors come. Dr. C. Baumann, who knows him well, and has often spoken to him of the one Saviour of men, took us to call upon him. It was rather cold weather, and we wore overcoats; but the old man received us in the garden with nothing on but his loin-cloth. He embraced Dr. Baumann most affectionately, and shook hands with us with much warmth, which was still more marked when the Doctor informed him that I was a "literary man!" His whole bearing, naked as he was, was that of a cultured and courteous gentleman. He conversed in Hindi with Dr. Baumann, as he knows no English. Our short interview was shortened by the arrival of a Hindu prince and his retinue to pay his respects; but in bidding the holy man farewell, I asked Dr. Baumann to say, from me, that I would pray the Great Father to lead him into all truth. The answer I expected was a simple "Thank you:" the answer I got was, that he would pray to the same effect for me! Suppose the miracle to be granted of the conversion of such a man as this to Christ, what would happen? Possibly a few would be startled, and led to inquire, and to follow his example; but by the majority he would simply be cast out, despised for a time, and then forgotten. Chicago would not care for him then!--A Visitor to Benares.

IGA.

Amongst the sixty-eight provinces into which Japan is divided, Iga is the smallest but one. Situated in the interior, and surrounded by mountains, it has not played an important part in the history of the country, although its *daimio* (the feudal lord) was one of the leading *daimios* in point of rank and annual allowance. Feudalism, whatever its evils, prevented the centralization of power or wealth in any one locality. It kept the general condition of the country in an even balance. Since its abolition, however, the struggle for existence has changed the whole outside aspect of the country. The lower grade of the military class (*shizaku*) has almost entirely sunk into ignorance and poverty, while the members of the higher grade of the military (*kazaku*), almost without exception, live in Tokyo, leading a life of ease and luxury—the interest of the money which they received from the Government after the restoration putting them beyond the reach of poverty.

The fall of the soldier, however, has resulted in the rise of the merchant. Following the religious thought of India, Japan has borrowed also the Indian caste, although in a transformed shape. The merchant class during the feudal era was almost like a plaything in the hands of the military. I have heard from reliable sources that very often a *shizaku*, having bought a new sword, would try it upon some member of the lower classes, to see whether it would cut well or not. What a change is there now! "Those whom I considered like my dogs" (meaning merchants), said to me an old *samurai* whom I employed last winter, "to them I must go now and bow my head."

Feudalism, as I have said above, though it had many evil features, had many good qualities also, and one of these was its natural tendency to keep the whole country in an even balance. As it was abolished not more than a quarter of a century ago, its ruins, even at the present day, though rapidly decaying, give the observer a pretty good idea of its ancient glory. The *shizakku*, it is true, has fallen from his former position and glory; but his mature training, chivalrous spirit, and noble nature can be clearly seen under his rags. The castle towns scattered all over the country, even in their ruins, fill the traveler with admiration. To-day, however, the spirit of centralization draws the wealth of the country, whether in men or in money, by a thousand channels into a few fixed localities like Osaka, Tokyo, or Yokohama. The accumulation of wealth in a few principal cities cannot be accomplished but by the impoverishment of the rest of the country.

Iga, being a small province, and having no sea outlet, naturally will be crushed by the stronger ones. Even governmentally it is now dependent upon its neighbor, the province of Ise, which is one of the oldest in Japan. The city of Ueno, also, I hear, has greatly deteriorated. The castle has been converted into a hotel, where I am writing this letter; the *daimio's* palace and the residences of all his attendants and *samurai* have been mostly abandoned and their occupants scattered all over the land. It will take quite a long time for Japan to pass completely through the trying ordeal of transformation. Those who have studied deeply the history of the transitional period of Europe from feudalism into modern civilization well know the travail and throes through which it has

passed, and in Japan this transition cannot be an exception to the universal law, even though the Japanese be an exceptionally bright people. "Europe," said a Japanese student not long ago, "progresses as if traveling upon a horse, America in a railway train, but Japan alone in the whole world is progressing with the rapidity of electricity." How far this student was right in such a sweeping judgment it is hard for us to say. That the present rate of progress which Japan is making is extremely fast cannot be doubted even by the most careless observer; still Japan has many problems to solve, and many steep places to ascend before it reaches the height of its goal. It is here that Christianity can infuse its benignant influence into the whole life and constitution of the country. It is during this transition that the Church must gather together all its powers in order to make its influence felt, and stamp its image upon the character of the new Japan.—*Rev. Isaac Dooman.*

A SYRIAN FUNERAL.

A few days ago a sister-in-law of one of our native teachers died, and Miss Edgar asked me if I would go with her to the funeral. It was to be at 12.30. We started at 12 in order to be in good time. We were only a block from home when I noticed a strange procession coming. From the noise, banners, etc., I took it to be a minstrel troupe. A cold chill came over me and my heart almost stopped beating when Miss Edgar informed me that the funeral was over and that was the procession going to the cemetery. The coffin was bright pink, trimmed with pink ribbons. First came two men carrying the pink lid upright like a banner and the ribbons

fluttering in the breeze. Then came four men with loops of pink ribbon over their arms and attached to the coffin for handles. The coffin was about three feet from the ground.

Thus they bore that young wife and mother through the streets in an open coffin and followed only by a crowd of hard looking men, making all sorts of weird sounds.

The women do not follow the dead to the grave, unless it happens to be an only child or the last member of a family, and then they will follow the corpse bare-headed and bare-footed. They generally go to the grave early the next morning.

Dark blue is considered mourning here. The ladies will wear a blue skirt and black

waist and a fold of crepe on the head in the shape of a crown or a square piece doubled three-cornered and tied down over the ears.

After the procession passed Miss Edgar and I went on to the house. Here we found the ladies seated in a semicircle on a mat, the hired mourner in the center. They gave us chairs at one end. Miss Edgar read and talked to them awhile and then we left.

As I came away I thanked God that I had been born in a Christian home, and for His blessed word, and that we have such a gospel to give to these ignorant ones—a gospel which presents such glorious hopes—and that we can think of our loved ones as not lost, but only gone before.

LIZZIE McNAUGHTON.

EDITORIAL NOTES.

The following Resolution was introduced in the United States Senate January 25, by Senator Frye, of Maine, and in the House the same day by Representative Morse, of Massachusetts :

JOINT RESOLUTION

Proposing an amendment to the Constitution of the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of each House concurring therein, That the following amended form of the Preamble of the Constitution of the United States be proposed for ratification by conventions in the several States ; which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely :

PREAMBLE.

We, the people of the United States, devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations ; grateful to Him for our civil and religious liberty ; and encouraged by the assurances of His Word to invoke His guidance, as a Christian nation, according to His appointed way, through Jesus Christ, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.

—The HERALD OF MISSION NEWS requests its readers who do not pay in advance to remit for 1893 at their earliest convenience, and save the unnecessary expense of a personal notice. Prompt renewals for the current year will be counted a favor.

—Since the January issue, the following names have been added to the List of Young Women, who are pledged to aid in the support of a foreign missionary for a term of five years, and have paid the first installment:

Miss Lizzie McNaughton.....	\$5.20
Latakia, Syria.	
Mrs. Kate J. Moore	5.20
Suadia, Syria.	
Mrs. Lizzie McElroy.....	5.20
Miss Jennie McElroy.....	5.20
Quinter, Kan.	
Miss Lizzie Sterrett.....	3.65
Olathe, Kan.	
Mrs. M. Josie Wallace.....	3.65
Miss Ella Scott.....	3.65
Syracuse, N. Y.	

Miss Margaret M. Brady, who originally agreed to give an extra cent a day, forwarded \$5.20 this year, promising to pay that amount instead of \$3.65, and added: "Credit it to the memory of my dear mother." This increase and the seven new contributions make the total, thus far contributed for each year, \$769.77. Other promises of help have been received, but, as the money is not yet due, according to the terms of the pledge, the names will not be published till the first payment has been made. The very encouraging words that in many instances accompany these offerings are thoroughly appreciated, though not given to the press.

—The following contributions towards the salary of a "Pastor's Missionary," have been received from the ministers of the

Church, in addition to those reported last month:

Rev. J. W. F. Carlisle.....	\$50.00
Newburgh, N. Y.	
Rev. T. H. Rusk.....	15.00
St. Louis, Mo.	
Rev. T. P. Robb.....	20.00
Linton, Ia.	
Rev. B. M. Sharp.....	20.00
Rochester, N. Y.	
Rev. G. B. McBurney.....	5.00
Avery, Ia.	
Rev. D. H. Coulter.....	15.00
Winchester, Kan.	
Rev. P. H. Wylie.....	5.00
Londonderry, O.	
Rev. S. G. Show.....	15.00
Walton, N. Y.	
Rev. J. S. Thompson.....	15.00
Utica, O.	
Rev D. C. Faris.....	5.00
W. Barnet, Vt.	
Rev. J. O. Bayles.....	5.00
W. Kortright, N. Y.	
Rev. W. S. Fulton.....	5.00
Bostwick, Neb.	
Rev. Wm. McFarland.....	5.00
Flackville, N. Y.	
Rev. Prof. Geo. Kennedy.....	15.00
Beaver Falls, Pa.	
Rev. J. C. Taylor	10.00
E. Craftsbury, Vt.	
Rev. S. R. Wallace.....	10.00
Syracuse, N. Y.	
Rev. S. G. Raitt.....	9.00
Newburgh, N. Y.	
Rev. H. H. George, D. D.....	25.00
Beaver Falls, Pa.	
Rev. D. McAllister, D.D., LL.D....	20.00
Allegheny, Pa.	

—We continue our List of the names and addresses of the Elders who have agreed to aid in the support of an "Elders' Missionary:"

Mr. Samuel Carmichael.....	\$3.65
Brooklyn, N. Y.	
Mr. William McCullough.....	5.00
New York, N. Y.	
Mr. James Mann.....	3.65
Vernon, Wis.	
Mr. Wm. S. Young.....	3.65
Birmingham, Mich.	
Mr. Theo. Sproull.....	25.00
Allegheny, Pa.	
Mr. R. D. Scott.....	3.65
Venice, Pa.	
Mr. G. Cunningham.....	4.00
Morning Sun, Ia.	
Mr. T. H. Graham.....	3.65
Wyman, Ia.	
Mrs. T. S. Speer.....	3.65
Northwood, O.	
Mrs. L. M. Patterson.....	5.00
Baldwin, Ill.	

Mr. Wm. Lowry, of Waukesha, Wisconsin, has kindly donated an extra cent a day to this Fund. And he has done so, because, as his Pastor intimated when forwarding the money, though not an Elder in the official sense, he is in the primary meaning of the word, being 80 years of age and he wishes to share with his brethren in supporting the Elders' Missionary. A few weeks ago, too, the mail brought us a letter from Mr. Geo. S. Gilchrist, of Superior, Nebraska, in which was enclosed twenty dollars for Foreign Missions, with instructions to use the money in any department of the work. And we have paid it into the Treasury of this Fund. More recently an Elder, who is deeply interested in missionary work, wrote as the representative of an influential Session, asking for fuller information respecting the strength and probable success of this movement, and assuring us of their fullest sympathy. We hope to hear from many others before

the meeting of Synod. Instead of thirty-seven there should be hundreds of names on the List of contributors.

—Early in the year Miss Annie L. Morton, of Boston, Mass., sent us seven dollars, the contribution of her class of little girls in the Sabbath-school of the Second Reformed Presbyterian Church, to the Foreign Missions. The names of the children are as follows: Fanny Lowry, Laffey McCloskey, Martha McCloskey, Emma Foster, Emma Woodworth, Sarah Ganley, Mary Ganley. This money is intended for the Girls' School in Latakia, and has been forwarded to the Treasurer, Mr. Walter T. Miller.

—The following letter is from Miss Maggie D. Martin, of Eskridge, Kansas: "About one-year ago I gave to each member of my Sabbath-school class, consisting of eight young girls, a nickel; the increase to be given for Mission work.

"Six have reported, and this is the result of their efforts:

Mabel McKnight.....	\$1.00
Pearl Martin.....	3.00
Grace Patterson.....	1.00
Sadie Dill.....	1.00
Ellie McKnight.....	2.00
Ella McCrum.....	1.25

"Enclosed find (\$9.25) nine dollars and twenty-five cents."

At the request of the children the Treasurer will send this money to Rev. J. Boggs Dodds, of Suadia.

—A very old lady in Danville, Vt., a regular subscriber to the HERALD OF MISSION NEWS, in renewing for the current year, enclosed a dollar, with the request, as on former occasions, that fifty cents should be given to the Indian Mission. The money has been forwarded to the

Treasurer, Mr. John T. Morton, and we hold his voucher for the same. Such loyalty to the missionary work of the Church will not fail to bring a special blessing to our good friend and fellow laborer in the gospel of Jesus Christ.

—We thankfully acknowledge having received from the Y. P. S. C. E. of First Newburgh, through Miss Mary E. Wilson, the sum of twelve dollars and fifty cents, the first quarterly payment of fifty dollars promised for the Mountain schools in Syria; or “if not needed for that department of the work, to be used at the discretion of the Board.”

—Rev. Thomas Patton, of Coldenham, N. Y., recently sent us five dollars, to renew for the *HERALD OF MISSION NEWS*, and pay Mrs. Patton's subscription for a second year to the Young Women's Fund, the remainder to be applied “to whatever part of Foreign Mission work you may see fit.” That balance of one dollar and ten cents has been handed to the Treasurer of the general Fund.

—We are indebted to Mrs. E. M. Williams, of White Lake, N. Y., for a third donation of five dollars for the work in Cyprus.

—A young man, presumably a student of the Theological Seminary, Allegheny, Pa., has sent us a Post Office order for eight dollars and fifty cents for the Foreign Mission Fund. The order has been endorsed and forwarded to the Treasurer, and the name of the donor, at his request, will not be published.

—The Covenanter Publishing Company, 37 Federal street, Allegheny, Pa., has laid on our table two books of rare interest and value:

Homes, Haunts and Battlefields of the Covenanters. Mr. A. B. Todd. Price per volume, neatly bound in cloth, postpaid, \$1.10.

Poets and Poetry of the Covenant, compiled by Rev. D. McAllister, D. D., LL. D. Price for cloth binding, \$1.25.

The first named book is a very interesting and instructive volume. The author, Mr. A. B. Todd, of Cumnock, Ayrshire, Scotland, is evidently in full sympathy with the faithful contendings of the Covenanters and a great admirer of their noble and heroic piety. The scenes that he so graphically describes have been familiar to the author, as he tells us, from his earliest years: “Among most of the wide moors where the martyrs lie, we have wandered in boyhood and manhood. . . . We have visited these sacred spots with their altar stones of liberty when the storms raved fiercely through the dark ravines; and we have come wandering upon them when the thick folds of mist enveloped the wilds and hid every hilltop from view. We have heard the cry of the lapwing above the battlefield of Drumclog, and the wail of the plover around the grave of Richard Cameron in ‘the lone and wild Airmoss.’ Frequently we have gazed upon the crystal waters of the Clyde, gliding in peaceful and pellucid beauty past the once bloodstained field of Bothwell; and we have seen the morning sunbeams glinting in among the rocky defiles which lead up to Rullion Green, and the last lingering beams of day fading away into darkness among the rugged peaks of the Pentland Hills; and we have heard the sea waves moan and the summer winds sigh mournfully at the grave of the Virgin Martyr, Margaret Wilson, whom cruel men condemned and caused to be

drowned, tied to a stake, within the flood-mark of the water of Blednoch, near Wigtown." The incidents associated with these hallowed scenes are told with a vividness and power peculiar to one who obtained his information, not from the writings of others, but directly from the lips of the Scottish peasantry. Parents and teachers would do well to put these fascinating sketches into the hands of the youth of the Church.

The typographical errors that blemish the pages of this book, in some instances affecting its historic accuracy, will be corrected in future editions, and probably the publishers will furnish *errata* with this edition.

The second volume is of a different character. It is a collection of the scattered "Lays of the Covenant," with brief biographical sketches of the authors. Especially valuable is the introduction from the pen of the editor, Rev. D. McAllister, D. D., LL.D. In it he outlines the leading principles for which the heroes and martyrs of the Scottish Covenant so earnestly contended. We cordially commend this beautiful book, and unite with the editor in the hope that the "reading of these inspiring Poems of the Covenant may win acceptance of their principles and infix them in the hearts of American youth, in preparation for the conflict in which they shall have to bear their part."

—It gives us great pleasure to introduce to our readers James Johnston, M. D., of Jamaica, West Indies, who has recently returned from a tramp of nearly five thousand miles across the Dark Continent. We had the satisfaction of meeting this eminent traveler a few days ago, and were deeply

impressed with his intelligence and Christian devotedness. It is refreshing to look into the face of a man who has made such a journey at his own charges, and is not afraid to tell frankly what came under his observation, not only in regard to the condition of society in uncivilized Africa, but also in reference to the evangelistic operations of the various Missions that he visited.

Responsible to no society, Dr. Johnston feels free to commend wise and successful methods of Christian work, and with equal frankness and fidelity he condemns what he regards as mistaken methods that must necessarily lead to failure.

Of one self-supporting Mission, he says: "After a little inquiry I was directed to the Mission house, on the top of a hill overlooking the town. . . . I found the wife of the missionary in charge, with her children, at home, but her husband, who works on the railway during the week, was absent.

"Whatever may be said on missionary platforms concerning the feasibility of self-supporting Missions, so far as I have seen or learned, it is a grand mistake. The theory may be all right, but practically it is an absolute failure. Actual facts laid bare, and the experience of scores of earnest men now in the field prove that it is infinitely more difficult for a white man to earn his living in Africa than in any European country—unless, of course, he abandons Mission work and confines himself solely to trading. Then he is not likely to have much influence for the furtherance of the Gospel among the natives, for his calling would preclude the possibility of this. Certain it is that a man who must toil the whole week through for the support of his wife and children, can have but

few opportunities for evangelistic work, which surely forms the primary object in sending missionaries to a land so shrouded in darkness and superstition as Africa.

"Mr. P—— does what he can in gathering a few men and boys (women rarely come) on Sabbath afternoons in the basement of the house (they have no other meeting place), and reads and speaks to them in Portuguese, but as yet without any apparent results."

In contrast with this, read what Dr. Johnston says respecting the American Mission at Cilumi: "This Mission—an oasis in the desert—was founded about twelve years ago, and there are now twenty-four converts in Church membership; but the influence of these men and their wives and Miss Clerk, a young Canadian lady who assists in school-teaching, cannot be calculated by figures.

"The marked improvement in the social condition of the natives in the neighborhood, as compared with those we have met hitherto, testify that, if slowly, yet surely, the power for good of a Mission such as this, conducted on practical common sense as well as Christian principles, must in due course become manifest both in the lives and homes of the people among whom it is established."

Every one, who wishes to learn what an impartial observer thinks of the missionary outlook in South Central Africa, should make the acquaintance of this plucky Scotch explorer. Not merely for its brilliant pen-pictures of African scenery and society, but



for the outspoken manliness with which the author tells his story, do we commend his fascinating volume, entitled *Reality vs. Romance in South Central Africa*, recently published by Fleming H. Revell Company, New York and Chicago.

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